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FRAGMENTA LITURGICA.

VOL. III.

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Fragmenta Liturgica.

DOCUMENTS,

ILLUSTRATIVE OF THE

Liturgy of the Church of England;

EXHIBITING

THE SEVERAL EMENDATIONS OF IT, AND SUBSTITUTIONS FOR IT, THAT HAVE BEEN PROPOSED FROM TIME TO TIME, AND PARTIALLY ADOPTED, WHETHER AT HOME OR ABROAD.

EDITED

BY THE REV. PETER HALL, M.A.

IN SEVEN VOLUMES.

Vol. III.—Whiston's Primitive Liturgy.

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCCXLVIII.

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THE

LITURGY

OF THE

Church of ENGLAND,

Reduc'd nearer to the

Primitive Standard.

Humbly propos'd to

PUBLICK CONSIDERATION.

By *WILLIAM WHISTON,* M. A.

London: Printed for the Author, in *Cross-Street*, *Hatton-Garden*; and are to be sold by the Booksellers of *London* and *Westminster*. A.D. 1713.

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TO THE READER.

In order to demonstrate the authentic nature of the Apostolical Constitutions, with their settlements; to recommend the reception of the same to all Christians, and particularly to the genuine members of the Church of *England;* and to provide a good, though imperfect, form of Christian Worship for sincere and pious persons in the mean time, till those more sacred and apostolical remains can be fully examined into, received, and put in practice by them; I do here, Christian Reader, present thee with the *Liturgy of our Church,* as *reduced nearer to the primitive standard.* I do not mean this so much of the present Liturgy, (whose modern language however newer translations and valuable improvements are hereinto admitted,*) as of that original and much better Liturgy which our pious Reformers, upon mature consideration and consultation of the old books of our religion, drew up, and made use of in the first and best period of the Reformation, under King *Edward* VI. This noble Liturgy, which is for the main so undoubtedly supported by the most ancient records of Christianity, was indeed forced in a few

* The sense of the parenthesis is incomplete; but the Editor has no means of obtaining a correction by comparison of copies, as the Preface is omitted in subsequent editions of the Liturgy.—P. H.

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years to give place to a second, much like that which we now use; but was then plainly altered, out of human prudence, and out of compliance with *Calvin*, and other foreigners, and was imposed on the Church by a bare temporal authority: and indeed was thereby rendered so unlike in many things to the former, and to any of the old Liturgies of the Church, that no wonder if that was a great blow on the Reformation; if those honest Papists, who complied at first, were easily persuaded to leave our communion, and to settle themselves upon their old foundations; and if the *Calvinists* were thereby also encouraged to desire still more and more alterations, and a greater compliance with them ever afterwards. This first Liturgy then of our *Reformed Church of England*, with several farther corrections and improvements, in order to render it still more like the original Liturgies of Christianity, I do here seriously recommend to the consideration of all Christians, and especially to that of the members of this Church; and I earnestly beg of our ecclesiastical governors, that if they dare not yet venture to return intirely at once to our original Christianity, and the Apostolical Constitutions themselves, yet that they will, however, think of going back to our original Reformation and its noble settlements; or at least to permit any of its members who are willing to return to the same: I mean as it is here reduced still nearer to the *primitive standard*. For as to the principal alterations here made from our present Liturgy, in compliance with the first of King *Edward* VI, (such

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as the omission of the Ten Commandments in the Communion Service; the anointing with Oil, the trine Immersion, the sealing with Ointment, and the white Garment, all in *Baptism;* the Manner and Forms of the Oblation, Consecration, Participation, Commemoration of, and Prayers for, the Saints departed, with the mixture of Wine and Water, all in the *Eucharist;* the Anointing with Oil in the Visitation of the Sick; the Prayers for the Saints departed in the Burial-Office, and the like; all which were then retained in this Church, when yet, in her very Litany, she prayed to be *delivered from the tyranny of the Bishop of* Rome, *and all his detestable enormities;*) I dare appeal to all the truly learned whether they are not exactly agreeable to the most *primitive state of Christianity.* And as to the present farther corrections and improvements of that Liturgy, (such as the forms of Doxology here appointed, the omission of that called the *Athanasian,* and of several clauses in that called the *Nicene Creed;* the reformation of the first Petitions in the Litany, with the directing the rest to God the Father; the alterations in some Collects; the single repetition of the Lord's Prayer in the same assembly for worship; the joining of Baptism and Confirmation together as one intire Office, to be all performed by a priest, in the absence of the Bishop, with the omission of Infant Baptism, and its Sponsors, and of Private Baptism; the substitution of more authentic Collections instead of our *Church Catechism;* the omission of the Office for Matrimony,

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of the Churching of Women, and of the Services for State Days; with some things added out of the Apostolical Constitutions, and the like;) I dare here also solemnly appeal to all the truly learned and judicious, whether every individual alteration be not made in compliance with the earliest Settlements, Laws, and Liturgic Forms, now extant in the Church. And that in every thing this Liturgy might be more truly primitive, and Christian, and complete, I have procured from many of my learned and pious friends, of several persuasions, no small assistance in order to its correction, improvement, and inoffensive reception among all good men. I do not, indeed, hereby pretend that this is intirely a new design. The very learned Dr. Hicks, at the end of his "Christian Priesthood," has given the world already the intire Communion Service of the first Liturgy, with a plain declaration of his opinion in favour of it: in which opinion he is well known to be supported by the concurrent sentiments of not a few of the most eminent members of our Church. The reverend and pious Mr. Edward Stephens also has not only declared himself with great zeal of the same opinion, but did actually draw up several years ago an excellent Liturgic Form for its Celebration, in a great agreement with that original Liturgy, and its correspondent form in the Scotch Liturgy; and did moreover actually put it in practice, and that openly in London, for many years together, to his own and his congregation's great comfort and satisfaction. Nay, the very learned and pious

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Dr. Grabe was so great an admirer of the same eucharistical form, that while he durst not receive the Communion in public, on account of its present deviation from all the primitive Liturgies in some part of that celebration, he did it to his great joy and satisfaction with Mr. Stephens, in that particular congregation. And as to the opinions of the learned, whether of this, or of other churches about it, take the same Mr. Stephen's account, in these words:—

"Having," says he, "published a Liturgy entitled, * *The Liturgy of the Ancients represented*, as near as well may be, *in English Forms*; not much different (only a little more complete) from that restitution of the true English Liturgy attempted by the Scotch, with the assistance of the principal of the English Bishops, anno 1637; I presented it to some of the principal learned men, first of the English, who much approved it, and wished it restored by law; then of the Lutherans, who also approved it, and declared their satisfaction to communicate in that form; and, at last, of the Roman Catholics, who had no exception to the matter or form of it."

* Of Prayers for the Dead, Dedication.

All that seems necessary to be added here by me, is this; that I cannot but earnestly wish that all those learned persons who will not be able to disapprove of this design in theory, would be so honest, and so Christian, as with me to endeavour to reduce it to practice also: that somewhat like this might be introduced into all Dissenting Meetings, as much better and

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less offensive to public authority, then any of the usual extempore prayers; and into private families, even the chapels of noblemen themselves, where it may certainly be used without the least pretence of disobedience to such public authority, and where even the law allows several more than the ordinary family to be present also. Nay, I should think it ought to be so far from any offence to the good men of this Church, if it were publicly used by any of the Clergy in their parishes also, that they should rather unite zealously for such its introduction; it being nothing but their own established Liturgy made more exactly Christian, and unexceptionable. I conclude with the remarkable words of the prophet Jeremiah, vi. 16. which are very apposite to my present purpose; and I heartily wish they might make some impression on the Christian world: *Thus saith the Lord; stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein: and ye shall find rest to your souls.*

Aug. 28, 1713. WILL. WHISTON.

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* There is no Table of Contents in the original edition: the present is now first added by the Editor.—P. H.

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THE ORDER

FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

The Service may begin with some of these Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rent your hearts and not your garments, and

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turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct us, but with judgment; not in thine anger, lest thou bring us to nothing. *Jer.* x. 24: *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise and go to my father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servants, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

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DEARLY beloved brethren; the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness: and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And as we ought at all times humbly to acknowledge our sins before God, so ought we particularly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, and hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

A General Confession, to be said of the whole Congregation, after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways like lost sheep:

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We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent: According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of Sins, to be pronounced by the Bishop or Priest alone standing; the People still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy

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Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The People shall answer here, and at the end of all Prayers, Amen.

On the Lord's day, instead of the ordinary Confession and Absolution, these following may be used.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. Grant that we may earnestly repent, And be heartily sorry for all our sins and provocations; That the remembrance of them may be grievous unto us, As the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake, forgive us all that is past: And grant that we may ever hereafter serve and please

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thee in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. Amen.

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Note, *That when none but the faithful are present, the Service may begin here.*

OUR Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our * trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from † evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

* *Debts, as we forgive our debtors.*

† *The Evil One.*

Then likewise he shall say,

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

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Priest. O God, make speed to save us.
Answ. O Lord, make haste to help us.

Here, all standing up, the Priest shall say,

* Or, *by*; and so everywhere.

Glory be to the Father, through the Son, * in the Holy Ghost:
Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Priest. Praise ye the Lord.
Answ. The Lord's name be praised.

Then, on Saturdays, shall the following Psalm, or the 8th, or 19th, be used; but on Sundays, and between Easter and Pentecost, the 103rd Psalm is to be used in their stead.

Psalm XCV.

O come, let us sing, &c.
Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

Then shall follow the Psalms, in order, as they are appointed. And at the end of every Psalm and Hymn, excepting all days of Fasting and Abstinence, may be repeated,

Glory be to the Father, &c.
Answ. As it was in the beginning, &c.

Then shall be read the appointed Lessons: before each of which may at all times be premised such an Argument, and after which such a short Exhortation may be added, as are used in the Church of Neufchatel. And after the first Lesson may be

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said or sung the following Hymn, on Sundays and Holidays, and between Easter and Pentecost.

Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book. *And after every Lesson,* Here endeth the First, or the Second Lesson.

Te Deum.

We praise thee, O God, we acknowledge thee to be the Lord.

Thy whole Creation doth glorify thee, the Father everlasting.

To thee all Angels cry aloud, the Heavens, and all the powers therein.

To thee Cherubim and Seraphim continually do cry:

Holy, holy, holy, Lord God of Hosts:

Heaven and Earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father of an infinite Majesty;

Thine honourable, true, and only Son;

Also the Holy Ghost, the Comforter.

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Thou art the King of Glory, O Christ :

Thou art the only-begotten Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day, we magnify thee ;

And worship thy Name, ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be shewed upon us, as our trust is in thee.

O Lord, in thee have we trusted ; let us never be confounded.

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On Saturdays this Hymn, or the 148*th Psalm, may be used, instead of the former.*

O ALL ye works of the Lord, bless ye the Lord,
Praise and exalt him above all for ever.
O ye heavens, bless ye the Lord,
Praise and exalt him above all for ever.
O ye angels of the Lord, bless ye the Lord,
Praise and exalt him above all for ever.
O all ye waters, that be above the heavens, bless ye the Lord,
Praise and exalt him above all for ever.
O all ye powers of the Lord, bless ye the Lord,
Praise and exalt him above all for ever.
O ye sun and moon, bless ye the Lord,
Praise and exalt him above all for ever.
O ye stars of heaven, bless ye the Lord,
Praise and exalt him above all for ever.
O every shower and dew, bless ye the Lord,
Praise and exalt him above all for ever.
O all ye winds, bless ye the Lord,
Praise and exalt him above all for ever.
O ye fire and heat, bless ye the Lord,
Praise and exalt him above all for ever.
O ye winter and summer, bless ye the Lord,
Praise and exalt him above all for ever.

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O ye dews and storms of snow, bless ye the Lord,
Praise and exalt him above all for ever.
O ye nights and days, bless ye the Lord,
Praise and exalt him above all for ever.
O ye light and darkness, bless ye the Lord,
Praise and exalt him above all for ever.
O ye ice and cold, bless ye the Lord,
Praise and exalt him above all for ever.
O ye frost and snow, bless ye the Lord,
Praise and exalt him above all for ever.
O ye lightnings and clouds, bless ye the Lord,
Praise and exalt him above all for ever.
O let the earth bless the Lord,
Let it praise and exalt him above all for ever.
O ye mountains and little hills, bless ye the Lord,
Praise and exalt him above all for ever.
O all ye things that grow on the earth, bless ye the Lord,
Praise and exalt him above all for ever.
O ye fountains, bless ye the Lord,
Praise and exalt him above all for ever.
O ye seas and rivers, bless ye the Lord,
Praise and exalt him above all for ever.
O ye whales, and all that move in the waters, bless ye the Lord,

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Praise and exalt him above all for ever.
O all ye fowls of the air, bless ye the Lord,
Praise and exalt him above all for ever.
O all ye beasts and cattle, bless ye the Lord,
Praise and exalt him above all for ever.
O ye children of men, bless ye the Lord,
Praise and exalt him above all for ever.
O Israel, bless ye the Lord,
Praise and exalt him above all for ever.
O ye priests of the Lord, bless ye the Lord,
Praise and exalt him above all for ever.
O ye servants of the Lord, bless ye the Lord,
Praise and exalt him above all for ever.
O ye spirits and souls of the righteous, bless ye the Lord,
Praise and exalt him above all for ever.
O ye holy and humble men of heart, bless ye the Lord,
Praise and exalt him above all for ever.
O give thanks unto the Lord,
Because he is gracious; for his mercy endureth for ever.
O all ye that worship the Lord, bless the God of gods,
Praise him, and give him thanks; for his mercy endureth for ever.

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Then shall be read in like manner the Second Lesson, taken out of the New Testament; and after that, on Sundays and Holidays, and from Easter to Pentecost, may be used the Hymn following, or the 145*th Psalm in its stead.*

St. Luke i. 68.

BLESSED be the Lord God, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

On Saturdays this Psalm shall be used; or else the 104*th.*

Psalm 100.

O BE joyful in the Lord, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

Then may be repeated this Creed by the Minister and the People, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only-begotten Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, [He descended into the invisible world;] The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty;

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From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; [I believe the holy Catholic Church; The Communion of Saints;] The Forgiveness of Sins; The Resurrection of the Body, and the Life everlasting. Amen.

Then the Priest shall say,

Let us pray.

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the Queen;

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. For we acknowledge no author of peace and happiness, but only thee, O God.

Priest. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects: the first, of the Day; the second, for Peace; the third, for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth, all kneeling.

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The second Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Here a Psalm or Hymn may be sung.

Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

*A Prayer for the Queen's Majesty.**

O Lord our heavenly Father, high and mighty,

* *His Majesty King George* is substituted, and *the Princess Sophia* omitted, throughout, in the second edition, 1750.—P. H.

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King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen ANNE; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her * enemies; and finally after this life she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless the Princess *Sophia*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who art the giver

* *All his and thy enemies:* so reads the later edition.—P. H.

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of every good and perfect gift; Send down upon our Bishops, Priests, and Deacons, and all Congregations committed to their charge, the healthful Spirit of thy grace: and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A concluding Prayer.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and by thy beloved Son dost promise, that when two or three are gathered together in his Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer, throughout the Year.

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THE ORDER

FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

The Service may begin with some of these Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rent your hearts, and not your garments, and

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turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct us, but with judgment; not in thine anger, lest thou bring us to nothing. *Jer.* x. 24; *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise and go to my father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servants, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

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DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And as we ought at all times humbly to acknowledge our sins before God, so ought we particularly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways like lost sheep:

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We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent: According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Bishop or Priest alone standing; the People still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Where-

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fore we beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.

OUR Father, &c. For thine, &c. Amen.

Then likewise he shall say,

O Lord, open thou our lips.

Answ. And our mouth shall show forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

Here, all standing up, the Priest shall say,

Glory be to the Father, &c.

Answ. As it was in the beginning, &c.

Priest. Praise ye the Lord.

Answ. The Lord's name be praised.

Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed;

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and after that, on Sundays and Holidays, the Song of the blessed Virgin Mary, as followeth:

St. Luke i. 46.

MY soul doth magnify the Lord, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

On Saturdays this Psalm shall be used instead of the other.

Psalm 98.

O SING unto the Lord, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

Then a Lesson of the New Testament, as it is appointed: and after that, on Sundays and Holidays, the Song of Simeon, *as followeth:*

St. Luke ii. 29.

LORD, now letteth thou thy servant, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

On Saturdays * *this Psalm shall be used instead of the other:*

Psalm lxviii.

GOD be merciful unto us, &c.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

* *Sunday* is named in the original, instead of Saturday: but the mistake is corrected in the *Errata*.—P. H.

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Then may this Creed be repeated by the Minister and the People, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only-begotten Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, [He descended into the invisible world;] The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; [I believe the holy Catholic Church; The Communion of Saints;] The Forgiveness of Sins; The Resurrection of the Body, And the Life everlasting. Amen.

Then the Priest shall say,

Let us pray.

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the Queen;

Answ. And mercifully hear us when we call upon thee.

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Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. For we acknowledge no author of peace and happiness, but only thee, O God.

Priest. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects: the first, of the Day; the second, for Peace; the third, for Aid against all Perils; as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give: that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for Aid against all Perils.

Lighten our darkness, we beseech thee, O Lord;

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and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

Here may a Psalm or Hymn be sung.

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth: most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen ANNE; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her * enemies; and finally after this life she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless the Princess *Sophia*, and all the Royal Family: Endue them with thy

* *All enemies;* so here reads the later edition.—P. H.

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Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who art the giver of every good and perfect gift; Send down upon our Bishops, Priests, and Deacons, and all Congregations committed to their charge, the healthful Spirit of thy grace: and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A concluding Prayer.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and by thy beloved Son dost promise that when two or three are gathered together in his Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

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2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer, every Lord's Day, and at other times, when it shall be thought convenient.

O GOD, our Heavenly Father, the Creator and Preserver of all things, have mercy upon us miserable sinners.

O God, our Heavenly Father, the Creator and Preserver of all things, have mercy upon us miserable sinners.

Through the Intercession of thy only-begotten Son, our Saviour Jesus Christ, have mercy upon us miserable sinners.

Through the Intercession of thy only-begotten Son, our Saviour Jesus Christ, have mercy upon us miserable sinners.

By the Direction and Guidance of thy Holy

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Spirit, the Comforter, have mercy upon us miserable sinners.

By the Direction and Guidance of thy Holy Spirit, the Comforter, have mercy upon us miserable sinners.

Remember not, O Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy Son's most precious blood, and be not angry with us for ever:

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation;

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory, and hypocrisy; from envy, hatred and malice and all uncharitableness;

Good Lord, deliver us.

From fornication, and all other heinous sins, and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

From lightning and tempest; from plague, pesti-

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lence, fire, and famine; from war, and murder; and from an unprepared death;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment;

Good Lord, deliver us.

By the mystery of thy Son's holy Incarnation; by his holy Nativity and Circumcision; by his Baptism, Fasting, and Temptation;

Good Lord, deliver us.

By his Agony and bloody Sweat; by his Cross and Passion; by his precious Death and Burial; and by his glorious Resurrection and Ascension;

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in

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the true worshipping of thee, in righteousness and holiness of life, thy servant Anne, our most gracious Queen and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to guide her heart in thy faith, fear, and love ; and that she may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her and thy enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve the Princess *Sophia*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Privy Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the

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Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

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That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel upon their lawful occasions, by land or by water, with all women labouring of child;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all sick persons, especially those for whom our prayers are desired; to shew thy pity upon all prisoners and captives, and upon those that suffer for righteousness sake;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for all young and fatherless children, for all widows and those that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

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That it may please thee to give and preserve to our use the fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Priest. O Lord, deal not with us after our sins.
Answ. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist us in our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions or adversities, may evermore

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give thanks unto thee in thy holy Church, through Jesus Christ our Lord:

O Lord, arise, help us, and deliver us for thy name's sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works thou didst in their days, and in the old time before them:

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, &c.

Answ. As it was in the beginning, &c. Amen.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Note, *Here the Lord's Prayer may be used, if it have not been used already.*

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A concluding Prayer.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and by thy beloved Son dost promise, that when two or three are gathered together in his Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

Prayers and Thanksgivings, upon several Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things

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necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For Fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons; and afterward, of thy great mercy, didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people: and grant that the scarcity and dearth (which we do now most justly

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suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom, with thee, in the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

Or this.

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us: that we who are now for our sins punished with like adversity, may likewise find a seasonable relief. Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of those that are unjustly our enemies:

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abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the rest: Have pity upon us, miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

For those that are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church, by the

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precious blood of thy dear Son: Mercifully look upon the same; and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

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A Prayer for the Queen, and all that are in Authority.

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for our Sovereign Lady the Queen, the Privy Council, [the Parliament now assembled,] and all that are in authority: that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and her kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all

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nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. We also commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* *This to be said, when any desire the prayers of the Congregation.*

THANKSGIVINGS,

TO BE USED, ALL STANDING.

A Thanksgiving for every Sabbath-Day, commonly called Saturday; to be used next before the Blessing.

O ALMIGHTY Lord, who didst create all the world, and didst appoint the Sabbath in memory thereof,

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because on that day thou didst rest from thy work of Creation; and that we might be put in mind of thee the Almighty Creator, and obliged to praise and celebrate thy divine Majesty for those thy wonderful works: thou, O eternal God, didst bring all things into being by thy only-begotten Son; thou madest them all by him, and by him thou vouchsafest a suitable providence over them all. Thou art he who didst frame the Heaven as an arch, and stretch it out as the covering of a tent, and didst found the earth upon nothing. The day is thine, the night also is thine; thou preparest the light and the sun. Thou didst also adorn the heavens with the choir of stars to praise thy glorious Majesty. Thou didst separate the sea from the dry land, and replenish them both with thy creatures. Thou didst also make man, as a citizen of the world, and gavest him dominion over the rest of the works of thy hands; and didst justly expect that for all thy wonderful mercies to him, he should offer up continual praises to thee. The innumerable hosts of Angels, Archangels, Thrones, Dominions, Principalities, Powers, Cherubim and Seraphim, thine everlasting armies, do adore thee. Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of

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thy glory. Glory be to thee, O Lord, our great Creator and Governor, through Jesus Christ our Saviour. *Amen. Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

* *This is to be said, when any desire to return praise.*

We bless thee for our creation, and protection; for our preservation, [that of this *day*, or of this *night past*, in particular;] and for all the blessings of this life: but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord: to whom, with

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thee, in the Holy Ghost, be all honour and glory, world without end. *Amen.*

For Rain.

O God, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: We give thee humble thanks that it hath pleased thee in our great necessity to send at the last a joyful rain upon thine inheritance, and to refresh it when it was dry; to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For Fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glorify thy holy name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

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For Plenty.

O MOST merciful Father, who by thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them: beseeching thee still to continue such thy mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

For Restoring public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest

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the outrage of a violent and unruly people: We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these and all other thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death: We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Or this.

We humbly acknowledge before thee, O most mer-

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ciful Father, that the severe punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee, of thy tender mercy, upon our weak and unworthy humiliation, to assauge the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

At the Return of one of the Faithful to the Church after Childbearing, this Collect may be used on her account.

O Almighty God, we give thee humble thanks that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Childbirth. Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live and walk according to thy will in this life present; and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

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*A Thanksgiving Prayer after the great Storm, Nov. 27, 1703; to be used after any the like Storms or Earthquakes, with proper alterations.**

GREAT and glorious Lord God, just and terrible in thy judgments, and unsearchable in all thy ways; at whose rebuke the earth trembleth, and the very foundations of the hills shake; who also commandest the winds and the sea, and they obey: we, vile dust and miserable sinners, in a most awful sense of thy amazing judgment, our own great and manifold provocations, and thy tender mercy to the penitent, do, with all humility of soul, cast ourselves down before thy footstool, bewailing our unworthiness, and imploring thy pity, and the bowels of thy compassion. We beseech thee, O Lord, to awaken our consciences, that we may see and duly consider thy hand, which in so astonishing a manner hath been lifted up against us. Pardon our crying sins, and those of the whole nation, which have drawn down this thy heavy displeasure upon us; and grant us such a measure of thy grace, that we may no more disobey thy laws, abuse thy goodness and forbearance, or despise this and other

* This Prayer of Thanksgiving appears for the first time in the edition of 1750.—P. H.

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thy chastisements, lest a worse thing come unto us. It is of thy goodness, O Lord, that we were not all cousumed by the late winds and storms, which fulfilled thy commandment; and that in the midst of judgment thou didst remember mercy, shewing forth the care of thy providence in so many wonderful preservations of thy people. Let the remembrance of them work in us such a thankfulness of heart, and such a seriousness and watchfulness of spirit, that no calamity may ever be a surprise to us, nor death itself come upon us unawares; that so we might at length arrive safely at that blessed kingdom which cannot be shaken, for the sake of Jesus Christ, our only Mediator and Advocate. *Amen.*

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THE

COLLECTS, EPISTLES, AND GOSPELS,

To be used throughout the Year.

The first Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee, now and ever. *Amen.*

This Collect is to be repeated with the other Collects in Advent, until the Feast of the Nativity.

The Epistle.

Owe no man any thing. *Rom.* xiii. ver. 8. to the end.

The Gospel.

When they drew. *St. Matth.* xxi. ver. 1 to v. 14.

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The second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle.

Whatsoever things were. *Rom.* xv. ver. 4 to v. 14.

The Gospel.

And there shall be. *St. Luke* ii. ver. 25 to v. 34.

The third Sunday in Advent.

The Collect.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable

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people in thy sight, who livest and reignest with the Father, world without end. *Amen.*

The Epistle.

Let a man so account. 1 *Cor.* iv. ver. 1 to v. 6.

The Gospel.

Now when John had. *St. Matth.* xi. ver. 2 to v. 11.

The fourth Sunday in Advent.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the propitiation of thy Son our Lord: to whom, with thee, in the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle.

Rejoice in the Lord. *Phil.* iv. ver. 4 to v. 8.

The Gospel.

This is the record. *St. John* i. ver. 19 to v. 29.

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The Nativity of our Lord, or the Birth-day of CHRIST.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and for our sakes to be born of a pure Virgin: Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

God, who at sundry. *Heb.* i. ver. 1 to v. 13.

The Gospel.

In the beginning was. *St. John* i. ver. 1 to v. 15.

St. Stephen's day.

The Collect.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen; who prayed for his murderers to

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thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto the Feast of the Circumcision.

The Epistle.

Stephen, being full of. *Acts* vii. ver. 55 to the end.

The Gospel.

Behold, I send unto. *St. Matth.* xxiii. ver. 34 to the end.

St. John the Evangelist's day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist John, may so walk in the light of thy truth, that it may at length attain to everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle.

That which was. 1 *St. John* i. ver. 1 to the end.

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The Gospel.

Jesus said unto Peter. *St. John* xxi. ver 19 to the end.

The Innocents' day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths: Mortify and kill all vices in us; and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I looked, and lo, a. *Rev.* xiv. ver. 1 to v. 6.

The Gospel.

The angel of the. *St. Matth.* ii. ver. 13 to v. 19.

The Sunday after Christmas-day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and for our sakes

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to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

Now I say that the. *Gal.* iv. ver. 1 to v. 8.

The Gospel.

The birth of Jesus. *St. Matth.* i. ver. 18 to the end.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised and obedient to the law for man: Grant us the true circumcision of the spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Blessed is the man to. *Rom.* iv. ver. 8 to v. 21.

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The Gospel.

And it came to pass. *St Luke* ii. ver. 15 to v. 22.

The same Collect, Epistle, and Gospel, shall serve unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Majesty, through Jesus Christ our Lord. *Amen.*

The Epistle.

For this cause, I Paul. *Ephes.* iii. ver. 1. to v. 13.

The Gospel.

When Jesus was. *St. Matth.* ii. ver. 1 to v. 13.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what

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things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

I beseech you there. *Rom.* xii. ver. 1. to v. 6.

The Gospel.

Now his parents. *St. Luke* ii. ver. 41 to the end.

The second. The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle.

Having then gifts. *Rom.* xii. ver. 6 to v. 16.

The Gospel.

And the third day. *St. John* ii. ver. 1 to v. 12.

The third. The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

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The Epistle.

Be not wise in your. *Rom.* xii. ver, 16 to the end.

The Gospel.

When he was come. *St. Matth.* viii. ver. 1 to v. 14.

The fourth. The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle.

Let every soul be. *Rom.* xiii. ver. 1 to v. 8.

The Gospel.

And when he was. *St. Matth.* viii. ver. 23 to the end.

The fifth. The Collect.

O Lord, we beseech thee to keep thy Church and houshold continually in thy true religion; that they

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who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle.

Put on therefore, as. *Col.* iii. ver. 12 to v. 18.

The Gospel.

The kingdom of. *St. Matth.* xiii. ver. 24 to v. 31.

The sixth. The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Beloved, what manner. 1 *St. John* iii. ver. 1 to v. 9.

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The Gospel.

Then if any man. *St. Matth.* xxiv. ver. 23 to v. 32.

The seventh. The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

Know ye not that. 1 *Cor.* ix. ver. 24 to the end.

The Gospel.

The kingdom of. *St. Matth.* xx. ver. 1 to v. 17.

The eighth. The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye suffer fools gladly. 2 *Cor.* xi. ver. 19. to v. 32.

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The Gospel.

When much people. *St. Luke* viii. ver. 4. to v. 16.

The ninth. The Collect.

O LORD, who hast taught us, that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle.

Though I speak with. 1 *Cor.* xiii. ver. 1. to the end.

The Gospel.

Then Jesus took unto. *St. Luke* xviii. ver. 31 to the end.

The tenth. The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in

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body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

Christ being come an. *Heb.* ix. ver. 11 to v. 16.

The Gospel.

Jesus said, Which of. *St. John* viii. ver. 46 to the end.

The eleventh. The Collect.

O LORD, who for our sake didst submit to hunger, thirst, and fasting: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father, world without end. *Amen.*

The Epistle.

We then, as workers. 2 *Cor.* vi. ver. 1 to v. 11.

The Gospel.

Then was Jesus led. *St. Matth.* iv. ver. 1 to v. 12.

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The twelfth. The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

We beseech you. 1 *Thes.* iv. ver. 1 to v. 9.

The Gospel.

Jesus went thence. *St. Matth.* xv. ver. 21 to v. 29.

The thirteenth. The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants; and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye therefore. *Ephes.* v. ver. 1 to v. 15.

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The Gospel.

Jesus was casting out. *St. Luke* xi. ver. 14 to v. 29.

The fourteenth. The Collect.

GRANT, we beseech thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle.

Tell me, ye that desire. *Gal.* iv. ver. 21 to the end.

The Gospel.

Jesus went over the. *St. John* vi. ver. 1 to v. 15.

The fifteenth. The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts; that we, worthily lamenting our sins, and acknowleding our wretchedness, may obtain of thee, the God of all mercy, perfect remis-

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sion and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be used only the five days following.

The Epistle.

Turn ye even to me. *Joel* ii. ver. 12 to v. 18.

The Gospel.

When ye fast, be. *St. Matth.* vi. ver. 16 to v. 22.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility and patience: Mercifully grant, that we may be humble and patient as he was, and also be made partakers of the benefits of his precious death and passion, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Let this mind be in. *Phil.* ii. ver. 5 to v. 12.

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The Gospel.

When the morning. *St. Matth.* xxvii. ver. 1 to v. 55.

Monday before Easter.

The Epistle.

Who is this that. *Isa.* lxiii. ver. 1 to the end.

The Gospel.

After two days was. *St. Mark* xiv. ver. 1 to the end.

Tuesday before Easter.

The Epistle.

The Lord God hath. *Isa.* l. ver. 5 to the end.

The Gospel.

And straightway in. *St. Mark* xv. ver. 1 to v. 40.

Wednesday before Easter.

The Epistle.

Where a testament is. *Heb.* ix. ver. 16 to the end.

The Gospel.

Now the feast of. *St. Luke* xxii. ver. 1 to the end.

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Thursday before Easter.

The Epistle.

In this that I declare. 1 *Cor.* xi. ver. 17 to the end.

The Gospel.

The whole multitude. *St. Luke* xxiii. ver. 1 to v. 50.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church; that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour, Jesus Christ. *Amen.*

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O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord. *Amen.*

The Epistle.

The law having a. *Heb.* x. ver. 1 to v. 26.

The Gospel.

Pilate therefore took. *St. John* xix. ver. 1 to v. 38.

Easter-Even.

The Collect.

GRANT, O Lord, that as we have been baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him: and that through the grave and gate of death we may pass

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to our joyful resurrection, for his sake, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

It is better, if the. 1 *St. Peter* iii. ver. 17 to the end.

The Gospel.

When the even was. *St. Matth.* xxvii. ver. 57 to the end.

Easter-Day.

At Morning Prayer, instead of the Psalm [O Come, let us, &c.] *this Anthem shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with old leaven, neither with the leaven of malice and wickedness;

But with the unleavened bread of sincerity and truth.

Christ being raised from the dead, dieth no more;

Death hath no more dominion over him:

For in that he died, he died unto sin once;

But in that he liveth, he liveth unto God.

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Likewise reckon ye also yourselves to be dead indeed unto sin;

But alive unto God, through Jesus Christ our Lord.

Christ is risen from the dead, and become the first-fruits of them that slept:

For since by man came death, by man came also the resurrection of the dead:

For as in Adam all die, even so in Christ shall all be made alive. Hallelujah.

Glory be to the Father, and to the Son, in the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be, world without end. *Amen.* Hallelujah.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ, hast evercome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord. *Amen.*

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The Epistle.

If ye then be risen with. *Col.* iii. ver. 1 to v. 8.

The Gospel.

The first day of the. *St. John* xx. ver. 1 to v. 12.

Monday in Easter Week.

The same Collect.

For the Epistle.

Peter opened his. *Acts* x. ver. 34 to v. 44.

The Gospel.

Behold two of his. *St. Luke* xxiv. ver. 13 to v. 36.

Tuesday in Easter Week.

The same Collect.

For the Epistle.

Men and Brethren. *Acts* xiii. ver. 26 to v. 42.

The Gospel.

Jesus himself stood. *St. Luke* xxiv. ver. 36 to v. 49.

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The first Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Whatsoever is born of God. 1 *St. John* v. ver. 4 to v. 13.

The Gospel.

The same day at evening. *St. John* xx. ver. 19 to v. 24.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow

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the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

This is thankworthy. 1 *St. Pet.* ii. ver. 19 to the end.

The Gospel.

Jesus said, I am the. *St. John* x. ver. 11 to v. 17.

The third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle.

Dearly beloved. 1 *St. Pet.* ii. ver. 11 to v. 18.

The Gospel.

Jesus said unto his. *St. John* xvi. ver. 16 to v. 23.

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The fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle.

Every good gift. *St. James* i. ver. 17 to v. 22.

The Gospel.

Jesus said unto. *St. John* xvi. ver. 5 to v. 15.

The fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

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The Epistle.

Be ye doers of the. *St. James* i. ver. 22 to the end.

The Gospel.

Verily, verily I say. *St. John* xvi. ver. 23 to the end.

Ascension Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, world without end. *Amen.*

For the Epistle.

The former treatise. *Acts* i. ver. 1 to v. 11.

The Collect.

Jesus appeared unto. *St. Mark.* xvi. ver. 14 to the end.

Sunday after Ascension Day.

The Collect.

O GOD, the King of glory, who hast exalted thine

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only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

The end of all things. 1 *St. Peter* iv. ver. 7 to v. 2.

The Gospel.

When the Comforter. *St. John* xv. ver. 26, and part of the xvith. chapt. to ver. 4.

Whitsunday.

The Collect.

O God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, world without end. *Amen.*

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For the Epistle.

When the day. *Acts* ii. ver. 1 to v. 12.

The Gospel.

Jesus said unto his. *St. John* xiv. ver. 15 to v. 31.

Monday in Whitsun Week.

The same Collect.

For the Epistle.

Then Peter opened. *Acts* x. ver. 34 to the end.

The Gospel.

God so loved the. *St. John* iii. ver. 16 to v. 22.

Tuesday in Whitsun Week.

The same Collect.

For the Epistle.

When the Apostles. *Acts* viii. ver. 14 to v. 18.

The Gospel.

Verily, verily, I say. *St. John* x. ver. 1 to v. 11.

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Trinity Sunday.

The Collect.

O God, who by thy dear Son Jesus Christ our Lord, and by thy blessed Spirit the Comforter, hast united us unto thy holy Church; and who hast appointed Baptism unto the name of the Father, the Son, and the Holy Ghost: Grant that we may live agreeably to our Christian profession; and that we may pay the highest praises and humblest adoration to thy divine Majesty, the most sincere obedience to the sacred laws of thy Son, and the most ready compliance with the holy motions of thy good Spirit, till we at length arrive safely at the haven of eternal life, through our Lord and Saviour Jesus Christ. *Amen.*

For the Epistle.

After this I looked. *Rev.* iv. ver. 1 to the end.

The Gospel.

There was a man. *St. John* iii. ver. 1 to v. 16.

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The first Sunday after Trinity.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle.

Beloved, let us. 1 *St. John* iv. ver. 7 to the end.

The Gospel.

There was a certain. *St. Luke* xvi. ver. 19 to the end.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost preserve in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

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The Epistle.

Marvel not, my. 1 *St. John* iii. ver. 13 to the end.

The Gospel.

A certain man. *St. Luke* xiv. ver. 16 to v. 25.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle.

All of you be subject. 1 *St. Peter* v. ver. 5 to v. 12.

The Gospel.

Then drew near. *St. Luke* xv. ver. 1 to v. 11.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee,

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without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle.

I reckon that the. *Rom.* viii. ver. 8 to v. 24.

The Gospel.

Be ye therefore. *St. Luke* vi. ver. 36 to v. 43.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye all of one mind. 1 *St. Pet.* iii. ver. 8 to v. 15; And be ready.

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The Gospel.

It came to pass. *St. Luke* v. ver. 1 to v. 12.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle.

Know ye not. *Rom.* vi. ver. 3 to v. 12.

The Gospel.

Jesus said unto his. *St. Matth.* v. ver. 20 to v. 27.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion,

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nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

I speak after the. *Rom.* vi. ver. 19 to the end.

The Gospel.

In those days the. *St. Mark* viii. ver. 1 to v. 10.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, we are. *Rom.* viii. ver 12 to v. 18.

The Gospel.

Beware of false. *Matth.* vii. ver. 15 to v. 22.

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The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, thy Spirit, to think and do always such things as be right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, I would. 1 *Cor.* x. ver. 1 to v. 14.

The Gospel.

Jesus said unto his. *St. Luke* xvi. ver. 1 to v. 10.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, direct them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Now concerning. 1 *Cor.* xii. ver. 1 to v. 21.

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The Gospel.

And when he was. *St. Luke.* xix. ver 41 to v. 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy glorious perfection and goodness in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, I declare. 1 *Cor.* xv. ver. 1 to v. 12.

The Gospel.

Jesus spake this. *St. Luke* xviii. ver. 9 to v. 15.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont

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to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle.

Such trust have we. 2 *Cor.* iii. ver. 4 to v. 20.

The Gospel.

Jesus, departing from. *St. Mark* vii. ver 31 to the end.

The thirteenth Sunday after Trinity.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle.

To Abraham and. *Gal.* iii. ver. 16 to v. 23.

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The Gospel.

Blessed are the eyes. *St. Luke* x. ver. 23 to v. 38.

The fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle.

I say then, Walk in. *Gal.* v. ver. 16 to v. 25.

The Gospel.

And it came to pass. *St. Luke* xvii. ver. 11 to v. 20.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee is ever liable to fall, keep us ever by thy help from all things hurtful, and lead us to

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ll things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye see how large. *Gal.* vi. ver. 11 to the end.

The Gospel.

No man can serve. *St. Matth.* vi. ver. 24 to the end.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle.

I desire that ye faint. *Eph.* iii. ver. 13 to the end.

The Gospel.

And it came to pass. *St. Luke* vii. ver. 11 to v. 18.

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The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle.

I therefore the. *Eph.* iv. ver. 1 to v. 7.

The Gospel.

It came to pass. *St. Luke* xiv. ver. 1 to v. 12.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

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The Epistle.

I thank my God. 1 *Cor.* i. ver. 4 to v. 9.

The Gospel.

When the Pharisees. *St. Matth.* xxii. ver. 34 to the end.

The nineteenth Sunday after Trinity.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle.

This I say therefore. *Eph.* iv. ver. 17 to the end.

The Gospel.

Jesus entered into a ship. *St. Matth.* ix. ver. 1 to v. 9.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all

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things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle.

See then that ye walk. *Eph.* v. ver. 15 to v. 22.

The Gospel.

Jesus said, The Kingdom. *St. Matth.* xxii. ver. 1 to v. 15.

The one-and-twentieth Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle.

My brethren, be. *Eph.* vi. ver. 10 to v. 21.

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The Gospel.

There was a certain. *St. John* iv. ver. 46 to the end.

The two-and-twentieth Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God. *Phil.* i. ver. 3 to v. 12.

The Gospel.

Peter said unto his. *St. Matth.* xviii. ver. 21 to the end.

The three-and-twentieth Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear

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the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, be followers. *Phil.* iii. ver. 17 to the end.

The Gospel.

Then went the Pharisees. *St. Matth.* xxii. ver. 15 to v. 23.

The twenty-fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle.

We give thanks to God. *Col.* i. ver. 3 to v. 13.

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The Gospel.

While Jesus spake. *St. Matth.* ix. ver. 18 to ver. 27.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle.

Behold the days. *Jer.* xxiii. ver. 5 to v. 9.

The Gospel.

When Jesus then lift. *St. John* vi. ver. 5 to v. 15.

If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

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St. Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

If thou shalt confess. *Rom.* x. ver. 9 to the end.

The Gospel.

Jesus walking by the. *St. Matth.* iv. ver. 18 to v. 23.

St. Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for the greater confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly and without all doubt

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to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom, with thee, in the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle.

Now therefore ye. *Eph.* ii. ver. 19 to the end.

The Gospel.

Thomas, one of the. *St. John* xx. ver. 24 to the end.

The Conversion of St. Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

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For the Epistle.

And Saul yet. *Acts* ix. ver. 1 to v. 23.

The Gospel.

Peter answered and. *St. Matth.* xix. ver. 27 to the end.

The Presentation of Christ in the Temple; commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle.

Behold, I will send. *Mal.* iii. ver. 1 to v. 6.

The Gospel.

And when the days. *St. Luke* ii. ver. 22 to v. 24.

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St. Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days Peter. *Acts* i. ver. 15 to the end.

The Gospel.

At that time Jesus. *St. Matth.* xi. ver. 25 to the end.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto

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the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle.

Moreover the Lord. *Isa.* vii. ver. 10 to v. 16.

The Gospel.

And in the sixth month. *St. Luke* ii. ver. 26 to v. 39.

St. Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy holy Evangelist Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle.

Unto every one of. *Eph.* iv. ver. 7 to v. 17.

The Gospel.

I am the true vine. *St. John* xv. ver. 1 to v. 12.

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St. Philip and St. James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Philip and James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

James a servant of. *St. James* i. ver. 1 to v. 13.

The Gospel.

And Jesus said unto. *St. John* xiv. ver. 1 to v. 15.

St. Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of

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thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle.

Tidings of these. *Acts* xi. ver. 22 to the end.

The Gospel.

This is my. *St. John* xv. ver. 12 to v. 27.

St. John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine, and his holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle.

Comfort ye, comfort. *Isa.* xl. ver. 1 to v. 12.

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The Gospel.

Elisabeth's full time. *St. Luke* i. ver. 57 to the end.

St. Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostle Peter many excellent gifts, and commandest him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory,* through Jesus Christ our Lord. *Amen.*

For the Epistle.

About that time. *Acts* xii. ver. 1 to v. 12.

The Gospel.

When Jesus came. *St. Matth.* xvi. ver. 13 to v. 19.

* "Of everlasting *life*," in the edition of 1750.—P. H.

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St. James the Apostle.

The Gospel.

GRANT, O merciful God, that as thine holy Apostle James, leaving his father and all that he had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days came. *Acts* xi. ver. 27 to chap. xii. v. 3.

The Gospel.

Then came to him. *St. Matth.* xx. ver. 20 to v. 28.

St. Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give (to) thine holy Apostle Bartholomew grace truly to

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believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle.

By the hands of the. *Acts* v. ver. 12 to v. 17.

The Gospel.

And there was also. *St. Luke* xxi. ver. 24 to v. 31.

St. Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

Therefore seeing we. 2 *Cor.* iv. ver. 1 to v. 7.

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The Gospel.

And as Jesus passed. *St. Matth.* ix. ver. 9 to v. 14.

St. Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle.

There was war in. *Rev.* xii. ver. 7. to v. 13.

The Gospel.

At the same time. *St. Matth.* xviii. ver. 1 to v. 10.

St. Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician,

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whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the holy doctrine, delivered by him, all the diseases of our souls may be healed, through the merits of thy Son, Jesus Christ our Lord. *Amen.*

The Epistle.

Watch thou in all. 2 *Tim.* iv. ver. 5 to v. 16.

The Gospel.

The Lord appointed. *St. Luke* x. ver. 1 to v. 7. Go not from.

St. Simon and St. Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built the Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. *Amen.*

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The Epistle.

Jude, the servant of. *St. Jude.* ver. i. to v. 8.

The Gospel.

These things. 1 *St. John* xv. ver. 15 to the end.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son, Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle.

And I saw another. *Rev.* vii. ver. 2 to v. 13.

The Gospel.

Jesus, seeing the. *St. Matth.* v. ver. 1 to v. 13.

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THE

ORDER FOR THE ADMINISTRATION

of the Lord's Supper, or *Holy Communion.*

The Altar, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest, standing humbly before the same, shall say the Collect following, the People also standing.

Note, *That no part of this Service is ever to be used, but when there is a Communion.*

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall follow one of these two Collects for the Queen, all standing as before, and saying,

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church; and so rule the heart of thy chosen servant ANNE,

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our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we, and all her subjects, (duly considering whose authority she hath,) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of Kings and Princes are under thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy divine wisdom: We humbly beseech thee so to dispose and govern the heart of ANNE, thy servant our Queen and Governor, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the day. And immediately after the Collect, the Epistle shall be read, the Reader saying, The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the

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— verse. *And the Epistle ended, he that readeth shall say,* Here endeth the Epistle. *Then shall a Presbyter or a Deacon read the Gospel, saying,* The holy Gospel is written in the — Chapter of — beginning at the — verse. *And, the Gospel ended, shall be repeated the Creed following, all standing.*

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds; [God of God, Light of Light,*] By whom all things were made: Who for us, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost, of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again, according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Comforter, Who proceedeth from the Father by the Son, Who after the Father and the Son is† worshipped

† Or, *honoured.*

* These two clauses, inserted between brackets in the first edition, are omitted altogether in the second.—P. H.

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and glorified; Who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

Then shall follow one or more serious Exhortations, or Sermons; the Bishop, if present, concluding with one of his own. And Note, That the Bishop may give leave to one of the Laity to preach, if he know him well qualified for the same.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v. 16.

Lay not up for yourselves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *St. Matth.* vii. 12.

Not every one that saith unto me, Lord, Lord,

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shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *St. Matth.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix. 18.

* Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

* If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

* Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* ix. 13, 14.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let

* The four sentences marked thus * are omitted in the edition of 1750.—P. H.

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every man do according as he is disposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

* Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your work, and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for

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with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* xli. 1.

Whilst these sentences are in reading, a Deacon, or other fit person, shall receive the Bread, with the Wine and Water, for the Communion; as also the alms for the poor, and other devotions of the people, and reverently bring them to the Priest; who shall humbly present them, and place them upon the holy Table.

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The Priest shall then mix the Wine with the Water, in a due proportion, in the sacred vessels. After which done, he shall say:

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth men* diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive these holy mysteries; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. I exhort you therefore religiously and devoutly to dispose yourselves for this participation of the most comfortable memorial of the Body and Blood of Christ, to be by you received in remembrance of his meritorious cross and passion; whereby we obtain remission of our sins, and are made heirs of the kingdom of heaven. Judge yourselves, brethren, that ye be not judged of the Lord: repent you truly for your sins past; have a lively and

* "Exhorteth *the Corinthians:*" so reads the edition of 1750.—P. H.

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stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of these holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, and to the Son, for the redemption of the world by the death and passion of our Saviour Christ; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, in the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

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Then shall the Priest say to them that come to receive the holy Communion:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take these holy mysteries to your consolation.

Then shall the Priest say:

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him;

COME unto me, all that travail and are heavy-laden, and I will refresh you. *St. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what the Apostle Paul saith;

THIS is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what the Apostle John saith;

IF any man sin, we have an Advocate with the

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Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

Then this Prayer for the whole Church of Christ shall be used.

ALMIGHTY and everlasting God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and especially thy servant ANNE, our Queen; that under her we may be godly and quietly governed. And grant unto her whole Council, and to all that are put in authority under her, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons; that they may both by their life and

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doctrine set forth thy true and lively word, and rightly and duly administer thy holy mysteries. And to all thy people give thy heavenly grace; and especially to this congregation here present: that with meek heart and due reverence they may ever hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation, which is here assembled in thy name, to celebrate the commemoration of the most precious death of thy Son. And we do here give unto thee our devout praises and hearty thanks for the wonderful graces and virtues bestowed on all thy saints from the beginning of the world; on the holy Patriarchs, Prophets, Apostles, and Martyrs: whose examples, O Lord, and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend them also unto thy favour, O Lord, with all other thy servants which are departed hence from us in thy true faith and fear, and do now rest in the sleep of peace. Grant unto them all, we

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beseech thee, thy favour, and everlasting peace; and that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

After which the Priest shall proceed, saying,

Lift up your hearts;
Answ. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God;
Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, almighty, everlasting God.

Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels, and Archangels, and with

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all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory: glory be to thee, O Lord most high. *Amen.*

PROPER PREFACES.

Upon the Feast of the Nativity.

BECAUSE thou didst give Jesus Christ thine only Son to be born for us: who by the operation of the Holy Ghost was made man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

Upon Easter-day.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

Upon Ascension-day.

THROUGH thy most dearly-beloved Son Jesus Chris

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our Lord: who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday.

THROUGH Jesus Christ our Lord: according to whose most true promise, the Holy Ghost came down, as at this time, from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

After each of which Prefaces, shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts; heaven

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and earth are full of thy glory: glory be to thee, O Lord most high. *Amen.*

Then shall the Priest say, in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same, Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

When the Priest, standing before the Table, hath so ordered the Bread, Wine, and Water, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice,

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oblation, and atonement for the sins of the whole world; and did institute and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ: Who in the same night that he was betrayed (*a*) took bread, and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewise after supper (*d*) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for (*e*) this is my blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Wherefore, O Lord, and Heavenly Father, according to the institution of thy dearly beloved

(a) Here the Priest is to take the Bread into his hands:

(b) And here to break the bread:

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every Vessel in which there is any Wine and Water to be consecrated.

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Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath commanded us to make: having in remembrance his blessed passion, mighty resurrection, glorious ascension, and second coming to judge the world in righteousness; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, these thy gifts, as memorials of the precious body and blood of thy dear Son; beseeching thy divine Majesty to have pity upon us, and hear all our supplications which we put up unto thee in his name. And together with them, we also offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Commu-

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nion, may be filled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service: not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then let the Priest say,

Holy Things for Holy Persons.

And let the People answer,

THERE is one that is Holy; there is one Lord: one Jesus Christ, blessed for ever, to the glory of God the Father. *Amen.* Hosanna to the Son of David! blessed be he that cometh in the name of the Lord, being the Lord God who appeared to us: Hosanna in the highest!

Then shall the Bishop or Presbyter first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present;) and after that to the people also in order, into their hands, all standing, with great reverence. And when he delivereth the Bread to any one, he shall say,

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THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

And the Minister that delivereth the Cup to any one, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here some proper Hymn or Psalm shall be sung, while the Congregation is partaking.

If the consecrated elements be all spent, before all have communicated, the Priest is to consecrate more according to the form before prescribed; beginning at these words, Almighty God our Heavenly Father, &c.

[*The most ancient Form of Consecration, Oblation, and Delivery of the Elements.*

BEING mindful of those things that Christ endured for our sakes, we give thee thanks, O God Almighty, not in such a manner as we ought, but as we are able; and fulfil his constitution. For in the same night that he was betrayed, he took bread in his holy and undefiled hands; and looking up to thee, his God and Father, he brake it, and gave it to his disciples, saying, This is the mystery of the New Covenant; take of it, and eat: this is my Body which is broken for many, for the remission of sins.

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In like manner also he took the cup, and mixed it of wine and water, and sanctified it, and delivered it to them, saying, Drink ye all of this; for this is my blood which is shed for many, for the remission of sins: do this in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew forth my death until I come. Being mindful, therefore, of his passion, and death, and resurrection from the dead, and ascension into the heavens, and his future second appearing, wherein he is to come with glory and power to judge the quick and the dead, and to recompense to every one according to his works; we offer to thee, our King and our God, according to his constitution, this bread, and this cup: giving thee thanks through him, that thou hast thought us worthy to stand before thee, and to sacrifice to thee. And we beseech thee that thou wilt mercifully look down upon these gifts, which are here set before thee, O thou God who standest in need of none of our offerings: and do thou accept them to the honour of thy Christ; and send down thine Holy Spirit, the witness of the Lord Jesus's sufferings, that he may shew this bread to be the body of thy Christ, and this cup to be the blood of thy Christ: that those who are par-

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takers thereof may be strengthened for piety, may obtain the remission of their sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of thy Christ, and, upon thy reconciliation to them, O Lord Almighty, may obtain eternal life.

Then let the Bishop give the Oblation, saying, The Body of Christ: *and let him that receiveth, say,* Amen. *And let the Deacon take the Cup; and when he giveth it, let him say,* The Blood of Christ; the Cup of Life: *and let him that drinketh, say,* Amen.]

When all have Communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then may the Priest say the Lord's Prayer, the People repeating after him every petition.

OUR Father, &c. For thine, &c. *Amen.*

Then shall follow this Thanksgiving.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness

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towards us: and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord: to whom, with thee, in the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung:

GLORY be to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

We also glorify thee, the only-begotten Son, Jesus Christ; Lamb of God, Son of the Father, that takest away the sins of the world, and sittest at the right hand of God the Father.

For thou art holy, thou art the Lord; thou, O Christ, art most high in the glory of God the Father. *Amen.*

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Then the Bishop or Presbyter shall let them depart with this Blessing.

THE peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty be amongst you, and remain with you always. *Amen.*

Collects fit to be said after the Communion, before the Blessing; or at other times, at the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and miseries of this mortal life, we may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

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GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

ASSIST us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we otherwise dare not, or for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name: We beseech thee mercifully to incline thine ears to us,

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that have made now our prayers and supplications unto thee: and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Note, That the Communion is to be celebrated every Lord's Day; and all the faithful are to frequent it constantly, unless sickness, or other just and urgent occasions, hinder them.

THE MINISTRATION OF BAPTISM AND CONFIRMATION.

When any Children, or grown Persons, are to be baptized, timely notice shall be given to the Bishop, or Presbyter: that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion, and willing to submit to the laws of the Gospel; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy mystery: for which duties the time before Easter is particularly proper.

And if they should be found fit, they shall be baptized after this manner.

DEARLY beloved: Forasmuch as all men are sinners, and they that are in the flesh cannot please God, but commit many actual transgressions; and that

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our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew, of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the Priest say,

Let us pray.

(*And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst by thy Son our Saviour Christ appoint Baptism, as the laver of regeneration, and the means of admission into thy holy Church, and as an ordinance for the mystical washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them,* and sanctify *them* with the Holy Ghost, that *they,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world,

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that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, we call upon thee for *these persons;* that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, find; open the gate unto us that knock: that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by the Apostle John, in the third chapter, beginning at the first *(to the eighth)* verse.

THERE was a man of the Pharisees, &c.

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After which, he shall use this Exhortation following.

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this holy ordinance, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last chapter of Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* Which also sheweth unto us the great benefit we reap thereby. For which cause Peter the Apostle, when, upon his first preaching of the Gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save

* *Condemned*, in the edition of 1750.—P. H.

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yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe, that he will favourably receive *these* present *persons*, if they truly repent, and come unto him by faith : that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost ; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the goodwill of our heavenly Father towards *these persons*, declared by his Son Jesus Christ ; let us faithfully and devoutly give thanks to him, and say:

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our

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Lord Jesus Christ; who liveth and reigneth with thee, now and for ever. *Amen.*

Then the Priest shall speak to the persons to be baptized on this wise.

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the Congregation hath prayed that Almighty God would vouchsafe to receive you, and bless you; to release you of your sins, to give you the kingdom of heaven and everlasting life. *Ye* have heard also that he hath promised by Jesus Christ in his holy word, that those things that we duly pray for shall be granted; which promise God for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that *ye* will renounce the devil and all his works, and faithfully believe God's holy word, and obediently keep his commandments.

Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following.

Questions.

DOST thou renounce the devil and all his works, the

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vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answ. I renounce them all.

Quest. Dost thou believe in one unbegotten Being, the only true God, Almighty, the Father of Christ; the Creator and Maker of all things; from whom are all things?

And dost thou believe in [one] Lord Jesus Christ, his only-begotten Son, the first-born of the whole creation, who was begotten by the good-pleasure of the Father before the world began; by whom all things were made, both those in heaven, and those on earth, visible and invisible: who in the last days descended from heaven, and took flesh, and was born of the holy Virgin Mary, and did converse holily, according to the laws of his God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after his passion the third day, and ascended into the heavens, and sitteth at the right hand of the Father, and again is to come at the end of the world to judge the quick and the dead; of whose kingdom there shall be no end?

And dost thou believe in the Holy Ghost, that is

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the Comforter; who wrought in all the saints from the beginning of the world; and was afterwards sent to the Apostles by the Father, according to the promise of our Saviour and Lord Jesus Christ; and after the Apostles to all believers in the holy Catholick Church?

And dost thou believe the resurrection of the flesh; and the remission of sins; and the kingdom of Heaven; and the life of the world to come?

Answ. All this I stedfastly believe.

Quest. Wilt thou be baptized in this faith?

Answ. That is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will endeavour so to do, God being my helper.

Then shall the Priest say:

O Merciful God, grant that the old man in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

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Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of sins, did give commandment to his disciples, that they should go teach all nations, and baptize them unto the name of the Father, the Son, and the Holy Ghost: Regard, we beseech thee, the supplications of this congregation; sanctify this water to the mystical washing away of sin; and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

[*Here should follow the Anointing with the Holy Oil.*]

Then shall the persons that are to be baptized, be decently put into the Water by one or more Deacons, or Deaconesses.

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After which the Priest shall come, and dip each person in the Water thrice, saying:

N. I Baptize thee unto the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest go away, and the persons Baptized shall be decently taken out of the Water by one or more Deacons or Deaconesses, and by their assistance shall put on their white Garments; and the Priest shall draw near and say to each of them:

TAKE this white garment for a token of the innocence which by God's grace is given unto thee in the holy mystery of Baptism; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living: that after this transitory life thou mayest be partaker of the rewards of holiness and purity in the life everlasting. *Amen.*

Then shall every one of the persons Baptized stand upright, and say the Lord's Prayer; and then that which here follows.

O GOD Almighty, the Father of thy Christ, thine only-begotten Son: Give me a body undefiled, an heart pure, a mind watchful, with the presence of the Holy Spirit, for the obtaining and assured

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enjoying of the truth, through thy Christ: by whom glory be to thee, in the Holy Spirit, for ever. *Amen.*

Then shall the Priest use this Prayer.

ALMIGHTY and everlasting God, who hast vouchsafed to regenerate *these* thy *servants* by water and the Holy Ghost, and hast given unto *them* the sign of the forgiveness of *their* sins: strengthen *them*, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in *them* thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill *them*, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then shall the Priest add as follows.

SIGN and seal *these persons*, O Lord, for thine ownself, that *they* may be thine for ever, by the holy cross and passion of thy Son. Confirm and strengthen *them* mercifully with the inward unction of the Holy Ghost; that *they* may daily increase in the graces of the same Spirit more and more, until *they* come to thine everlasting kingdom. *Amen.*

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Then the Priest shall seal them severally with the seal of the Cross on their foreheads; and severally lay his hand upon their heads, saying:

N. I seal thee with the seal of the Cross, and lay my hand upon thee; in token that thou art devoted to the faith and obedience of Christ crucified, and that his Holy Spirit will be ready to assist thee, and to enable thee manfully to fight under his banner against sin, the world, and the devil, and that thou must continue Christ's faithful soldier and servant, unto thy life's end. *Amen.*

[Note, *The seal of the Cross ought to be made with the holy Ointment.*]

Then shall the Priest say:

We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons;* that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same our Lord Jesus Christ thy Son: who liveth and reigneth with thee now and for ever. *Amen.*

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Then, all standing up, the Priest shall use this Exhortation following.

FORASMUCH as you have promised in the presence of this congregation to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to perform that solemn vow, promise, and profession, you have now made before this Congregation. And you are also to use all diligence to be farther rightly instructed in God's holy word, that so you may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

AND as you have now by Baptism put on Christ, it is your part and duty, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him: that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

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And this Collect, all kneeling.

ALMIGHTY and everlasting God, who workest in us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for *these* thy *servants*, upon whom I have now laid my hand, to certify *them* (by this sign) of thy favour and gracious goodness towards *them*. Let thy Fatherly hand, we beseech thee, ever be over *them;* let thy Holy Spirit ever be with *them:* and so lead *them* in the knowledge and obedience of thy word, that in the end *they* may obtain everlasting life, through our Lord Jesus Christ; by whom be glory, honour, and adoration to thee for ever and ever. *Amen.*

Note *also, from the Constitutions, that if there be neither Oil nor Ointment, Water is sufficient, both for the anointing, and for the seal, and for the confession of him that is dying together with Christ. And that the persons who are to be baptized are to fast before their Baptism, the whole Church usually fasting with them. Which Circumstances fitted best to the Eve before Easter: to which time the annual solemn celebration of this Ordinance was originally appropriated.*

Then the Bishop shall bless them, saying thus:

THE blessing of God Almighty, be upon you, and remain with you for ever. *Amen.*

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Note, *There ought none to be admitted to the holy Communion, until they be Baptized and Confirmed.*

And if any have been Baptized but not Confirmed, the Office may begin with the most solemn Confession and Absolution, and then go on with the Renunciation and Confession, and what follows here, excepting what immediately concerns Baptism itself; but with some such verbal alterations, as the case will make necessary.

Instead of the usual Church Catechism, *let these following Instructions be learned by all the Catechumens, and explained on* Wednesdays, Fridays, *and* Saturdays, *by the Catechists.*

THE TEN COMMANDMENTS. Exod. xx.

These Commandments God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I, the Lord thy

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God, am a jealous God; and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord wilt not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

The Christian Explication and Improvement.

Constitut. lib. ii. c. 36.

HAVE before thine eyes the fear of God, and always remember the Ten Commandments of God. To love the one and only Lord God with all thy strength: to give no heed to idols, or any such other beings, as lifeless gods, or senseless beings, or dæmons. Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of him who ceased from his work of Creation, but ceased not from his work of Providence: 'tis a rest for meditation of the Law, not for idleness of the hands. Reject every unlawful lust; every thing destructive to men; and all Anger. Honour thy Parents, as the authors of thy being. Love thy neighbour as thyself. Communicate the necessaries of life to the needy. Avoid swearing

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falsely, and swearing often, and in vain: for thou shalt not be held guiltless. Do not appear before the Priests empty; and offer thy free-will offerings continually. Moreover, do not leave the Church of Christ; but go thither in the Morning, before all thy work; and again meet there in the Evening, to return thanks to God that he has preserved thy life. Be diligent, and constant, and laborious in thy calling. Offer to the Lord thy free-will offerings; for says he, *Honour the Lord with the fruit of thy labours:* if thou art not able to cast any thing considerable into the corban, yet at least bestow upon the strangers one, or two, or five mites. *Lay up for thyself heavenly treasure, which neither the moth nor thieves can destroy.*

The Beatitudes. Matth. v.

BLESSED are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed

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are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake: rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you. [See also that whole Sermon at the Mount, *Matth.* v. vi. vii.]

St. Paul's Heads of Catechetick Instruction.

Heb. vi. 1, 2.

THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of *immersions, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

* *Dippings*, or, *Baptisms*.

The Heads of Catechetick Instruction, out of the Constitutions, lib. vii. c. 39, 40, 41.

HE who is to be catechized in the word of piety, let him be instructed before his Baptism in the

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knowledge of the unbegotten God; in the understanding of his only-begotten Son; in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of the laws. Let him be instructed why the world was made, and why man was appointed to be a citizen therein. Let him also know his own nature, of what sort it is. Let him be taught how God punished the wicked with water, and did glorify the saints in every generation; I mean *Enoch*, and *Noah*, and *Abraham* and his posterity, and *Melchizedek*, and *Job*, and *Moses*, and *Joshua*, and *Caleb*, and *Phinehas* the Priest, and those that were holy in every generation: and how God still took care of, and did not reject, mankind, but called them from their error and vanity to the acknowledgment of the truth at various seasons, reducing them from bondage and impiety unto liberty and piety, from injustice to righteousness, from death eternal to everlasting life. Let him that offers himself to Baptism, learn these and the like things in his catechizing.

Let him also be instructed in the doctrines concerning our Lord's Incarnation, and in those con-

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cerning his Passion, and Resurrection from the dead and Ascension.

And when it remains that the Catechumen is to be baptized, let him learn what concerns the renunciation of the Devil, and the joining himself to Christ. For it is fit that he should first abstain from things contrary, and then be admitted to the mysteries: he must beforehand purify his heart from all wickedness of disposition, from all spot and wrinkle, and then partake of the holy things. For as the skilfullest husbandman does first purge his ground of the thorns which are grown up therein, and does then sow his wheat; so ought you also to take away all impiety from them, and then to sow the seeds of piety in them, and vouchsafe them Baptism. For even our Lord did in this manner exhort us, saying first, *Make disciples of all nations;* and then he adds this, *And baptize them unto the name of the Father, and of the Son, and of the Holy Ghost.*

Note, These Heads of Catechetick Instruction are more largely explained in the Apostolical Constitutions, lib. viii. whence the Catechumens may be more fully instructed in them.

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Note, That Matrimony seems to be a thing of a civil nature, and not directly belonging to religious worship. Yet does the holy Bishop Ignatius assure us, "*That it becomes those that marry, whether men or women, to be joined together with the approbation of the Bishop: that so their marriage may be according to the Lord, and not out of lust.*" Which direction therefore it will be fit for for every Christian to follow. Nor will the ordinary Form be wholly improper, (when corrected,*) while that matter is entrusted with the Clergy, as it is at present.

Epist. ad Polycarp, § 5.

THE

ORDER FOR THE VISITATION OF THE SICK.

When any person is sick, notice shall be given thereof to the Bishop, or some one of the Presbyters; who, coming into the Sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh unto the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy Son's most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

* These two words are inserted from the edition of 1750.—P. H.

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Here may the Lord's Prayer be used; and, after it, these Collects.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good-pleasure to restore *him* to *his* former health, (which we earnestly beg of thy Divine Majesty,*) *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

ALMIGHTY, everlasting God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech

* The words in parenthesis are inserted from the edition of 1750.—P. H.

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thee to have mercy upon this thy servant, visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

Note, One or more of these Collects may be used in the daily Service, before the Prayer for all States and Conditions of Men, when any that are sick desire to be prayed for.

Then shall the Bishop or Presbyter exhort the sick person after this form, or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weaknsss, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you, (whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father;) know you certainly, that if

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you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

TAKE, therefore, in good part the chastisement of the Lord. For (as the Apostle saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he, whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's cor-

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rection, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ: and our door to enter into eternal life is gladly to die with Christ: that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness (which is thus profitable for you) patiently, I exhort you in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons; I require you to examine yourself and your estate both toward God and man: so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment.

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Then may the Bishop, or a Presbyter, examine whether he repent him truly of his sins, and be in charity with all the world: exhorting him to forgive from the bottom of his heart all persons that have offended him, and, if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

The Bishop or Priest should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

And then the Bishop, or a Presbyter, shall say the Collect following.

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; increase *his* contrition and repentance,

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accept *his* tears,* assuage *his* pains, as shall seem to thee most expedient for *him*. And impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit: and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

Then this Psalm may be repeated.

Psal. lxxi.†

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong-hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

* *Accept his tears;* these words are omitted in the later edition.—P.H.

† This is retained at length; as, though called the 71st Psalm, it is in fact but an adaptation of portions of that Psalm, and with extracts from another Psalm added.—P. H.

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I am under thy severe hand of correction: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of sickness: forsake me not when my strength faileth me.

Go not far from me, O God: my God, haste thee to help me.

Let those wicked spirits be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine elder age, or when I am grey-headed: until I have shewed thy strength unto this generation, and thy power to them that are yet for to come.

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O spare me a little, that I may recover my strength, before I go hence and be no more seen!

Adding this:

O GREAT Creator and Governor of the world, who by thy Son's cross and precious blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.

Then shall the Bishop, or a Presbyter, say to the sick person:

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey; be now and evermore thy defence: and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayst receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

And after that he shall say:

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

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Note, That *St. James* gives this direction concerning visiting the Sick: *Is any sick among you? Let him call for the Presbyters of the Church; and let them pray over him, anointing him with Oil, in the name of the Lord. And the prayer of faith shall save the Sick; and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.* Ch. v. 14, 15, 16.

If, therefore, the Sick person desire to be anointed, then shall one of the Priests anoint him with the holy Oil upon his forehead, making the sign of the Cross, and saying thus:

As with this visible Oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for his great mercy, if it be his blessed will, to restore unto thee thy bodily health and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness, (by his divine and unsearchable providence) shall dispose of thee, we, his unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mer-

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cies, and to pardon thee all thy sins and offences committed in all thy bodily senses, passions, and carnal affections. Who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the Devil, sin, and death, through Christ our Lord: who by his death hath overcome the Prince of death, and with the Father evermore liveth and reigneth, world without end. *Amen.*

A Prayer for a Sick Child.

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death: Look down from heaven, we humbly beseech thee, with the eyes of thy mercy upon this child, now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake. That if it shall be thy pleasure to prolong *his* days here on earth, (which we earnestly beg of thy Divine Majesty,*) *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: or else

* The words in parenthesis are inserted from the edition of 1750.—P. H.

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mercifully receive *his* soul into thine hands, whereinto we commit it, as into the hands of a faithful Creator. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ; who liveth and reigneth with thee, world without end. *Amen.*

A Prayer for a Sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the sins and errors of *his* life past, and stedfast faith in thy Son Jesus: that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is nothing impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: (which grant, if it be thy blessed will.*) Yet forasmuch as

* The words in parenthesis are added from the edition of 1750.—P. H.

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in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into the bosom of Abraham; through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A Commendatory Prayer for a Sick person at or after the point of Departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and other like daily

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spectacles of mortality to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son, our Lord. *Amen.*

A Prayer for persons troubled in Mind and Conscience.

O BLESSED Lord, the Father of mercies, and the God of all comfort; we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities: thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises: that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make *him* to

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hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Note, *That part of the remaining consecrated elements at the Lord's Supper are to be carried from the publick Congregation to the Sick by a Priest, or sent by a Deacon, for their private and devout participation at home.*

Note also, *That the Priest may add any other proper Collects, Exhortations, or Prayers, as he judges best, according to the various circumstances of the Sick person.*

THE ORDER FOR THE BURIAL OF THE DEAD.

Here is to be noted, That the Office ensuing is not to be used for any that are openly wicked, or die excommunicate, or have laid violent hands upon themselves.*

The Priests and People meeting the corpse at the entrance of the Church-yard, and going before it, either into the Church or towards the Grave, shall say or sing:

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet

* The words originally stood, "*Unbaptised or* excommunicate;" but the former expression is noticed for removal in the *Errata*. The edition of 1750 reads, *Openly wicked or excommunicated.*—P. H.

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shall he live; and whosoever liveth, and believeth in me, shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet out of my flesh shall I see God: whom shall I see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

After they are come into the Church, shall be read one or both of these Psalms following.

Psalm 39.

I SAID, I will take heed to my ways, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 90.

LORD, thou hast been our refuge, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20. *(to the end.)*

NOW is Christ risen from the dead, &c.

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When they come to the Grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and People shall sing:

MAN that is born of a woman, hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Creator, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers: but spare us, Lord most holy, O God most mighty, O holy and merciful Father, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from our hope in thee.

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say:

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his*

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body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain expectation of a resurrection to another life, through our Lord Jesus Christ, who shall change the vile body of the faithful, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Then shall be said or sung:

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.* xiv. 13.

OUR Father which art in heaven, &c. *Amen.*

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him; but that he may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness. And when

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the day of the general resurrection shall come, make him and us to rise also with the just and righteous, and receive our bodies again to glory, then made pure and incorruptible. Set us then all on the right hand of thy Son Jesus Christ, among thy holy and elect: that then we may hear with them those most sweet and comfortable words; Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world.

Note, That this last Prayer is to be omitted if the person was only a Catechumen.

Then shall be added:

We do also humbly resign up to thee our dear *brother* [or, *sister*] whom thou hast been pleased to deliver out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom: that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

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The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who art the resurrection and the life: in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: who hath also taught us by his holy Apostle Saint Paul, not to be sorry as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness: that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and obtain a joyful resurrection to everlasting life. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us* all evermore. *Amen.*

The Holy Communion, as well as Baptism, and other Sacred Offices of Religion, appear at first to have been sometimes performed over the Graves of the faithful departed, and of the Martyrs, in token of the Christian's full expectation of their resurrection to glory at the Last Day.

* "With *you* all;" in the edition of 1750.—P. H.

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THE PENITENTIAL OFFICE:

To be added (in times of Distress or of Solemn Fasting*) before the concluding Prayer, at noon, on Wednesdays and Fridays, excepting the fifty days between Easter and Pentecost.

BELOVED Brethren: seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us remember the dreadful judgment(s) hanging over our heads, and always ready to fall upon us, and let us return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth fruits worthy of repentance. For the axe will be put unto the root of the tree, so that every tree that bringeth not forth good fruit, will be hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord will come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is

* The edition of 1750 reads, "*Which may be* added;" and inserts the words here placed between parenthesis.—P. H.

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in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me: and that, because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh

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when none can work. But let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be red as scarlet, they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel? seeing that I have no pleasure in the death of him that dieth, saith the Lord God; turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us,*

* *And most willing*, &c. omitted in the edition of 1750.—P. H.

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if we come unto him with faithful repentance: if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit: seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the extreme curse which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious blessing of his Father, commanding us to take possession of his glorious kingdom: unto which may He vouchsafe to bring us all, for his infinite mercy! Amen.

Then shall they all kneel upon their knees, and the Priest and (the) People (in the place where they are accustomed to say the Litany) shall say this Psalm.

Psalm li.

HAVE mercy upon me, O God, &c.

O GOD, whose nature and property is ever to have mercy, and to forgive all that are truly penitent: Receive our humble petitions; and seeing we are tied and bound with the chain of our sins, let the pitifulness of thy great mercy loose us, for the

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honour of Jesus Christ, our Mediator and Advocate *Amen.*

O Lord, save thy servants;
That put their trust in thee.
Send unto them help from above;
And evermore mightily defend them.
Help us, O God our Saviour;
And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
O Lord, hear our prayer(s.)
And let our cry come unto thee.

Let us pray.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. Grant that we may earnestly repent, and be heartily sorry for all our sins and provocations: that the remembrance of them may be grievous unto us, as the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son

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our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

O LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and desire truly to repent us of our faults,

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and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Then shall the people say this that followeth, after the Priest.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee by contrition, fasting, and prayer. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest of mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

Then the Priest alone shall say,

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

Note, *That when none but the faithful are present, the Litany may be used instead of this Office.* *

* This last Rubric is omitted in the edition of 1750.—P. H.

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A TABLE

Of the Psalms before the Collect for the Day, in King Edward VI. *first Liturgy.*

		Psalm
Advent Sunday	1	1
	2	120
	3	4
	4	5
Christmas Day		98 & 8
St. Stephen's Day		52
St. John's Day		11
Innocents' Day		75
Sunday after Christmas Day		121
Circumcision		122
Epiphany		96
Sundays after	1	13
	2	14
	3	15
	4	2
	5	20
Septuagesima		23
Sexagesima		24
Quinquagesima		26
Ash Wednesday		6
Lent-Sundays	1	32
	2	130
	3	43
	4	46
	5	54
	6	61
Good Friday		22
Saturday		88
Easter Day		16 & 3
Monday		62
Tuesday		113
Sundays after Easter	1	112
	2	70
	3	75
	4	82
	5	84
Ascension Day		47
Sunday after		93
Whitsunday		33
Monday		100
Tuesday		101
Trinity Sunday		67

		Parts of the
Sundays after Trinity	1	1 119th Psalm
	2	2
	3	3
	4	4
	5	5
	6	6
	7	7
	8	8
	9	9
	10	10
	11	11
	12	12
	13	13
	14	14
	15	15
	16	16
	17	17
	18	18
	19	19
	20	20
	21	21
	22	22
	23	124
	24	125
	25	127
St. Andrew		129
St. Thomas		128
Conversion of St. Paul		138
Purification		124
St. Matthias		140
Annunciation		131
St. Mark		141
St. Philip & St. James		133
St. Barnabas		142
St. John Baptist		143
St. Peter		144
St. James the Apostle		148
St. Bartholomew		115
St. Matthew		117
St. Michael		113
St. Luke		137
St. Simon & St. Jude		150
All Saints		149

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FORMS OF PRAYERS TO BE USED AT SEA.

The Morning and Evening Service to be used daily at Sea shall be in general the same which is appointed as above.

These two following Prayers are to be also used in her Majesty's Navy every day.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end: Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lady Queen ANNE, and her kingdoms, and a security for such as pass on the seas upon their lawful occasions: that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

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ASSIST us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help. Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot* thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments. But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ thy Son our Lord. *Amen.*

* "We have *often* forgot;" in the edition of 1750.—P. H.

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Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up. Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any * *Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts that rulest and commandest all things: thou sittest in the throne, judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us: for thou givest not alway the battle to

* *Any* unjust *Enemy;* so the edition of 1750.—P. H.

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the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help; and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour, and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us, for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

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O Lord, arise, help us, and deliver us for thy name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples, ready to perish in a storm; hear us, and save us, we beseech thee.

When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth:

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. Grant that we may earnestly repent, And be heartily sorry for all our sins and provocations; That the remembrance of them may be grievous unto us, As the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord

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Jesus Christ's sake, forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY GOD, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Psalm 66.

O Be joyful in God, &c.

Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

Psalm 107.

O Give thanks unto the Lord, &c.

Glory be to the Father, &c.
As it was in the beginning, &c. (Amen.)

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art

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of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer which we made before thee in our great distress. Even when we gave* all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and graciously command a deliverance; for which we now, being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O Most mighty and gracious God, thy mercy is over all thy works, but in special manner hath been extended toward(s) us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn even

* "When we *almost* gave;" in the edition of 1750.—P. H.

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from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord: for he is gracious, and his mercy endureth for ever.

Great is the Lord, and greatly to be praised: let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

He hath not dealt with us according to our sins, neither rewarded us according to our iniquities.

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But as the heaven is high above the earth, so great hath been his mercy towards us.

We found trouble and heaviness; we were even at death's door.

The waters of the sea had well nigh covered us; the proud waters had well nigh gone over our soul.

The sea roared, and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us because of trouble.

Then cried we unto thee, O Lord; and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants; but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment; and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness; and declare the wonders that he hath done, and still doth, for the children of men.

Praised be the Lord daily; even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh

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salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands; and we will triumph in thy praise.

Blessed be the Lord God, even the Lord God who only doeth wondrous things:

And blessed be the Name of his Majesty for ever; and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c. Amen.

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all. *Amen.*

After Victory, or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say; if the Lord himself had not been on our side, when men rose up against us:

They had swallowed us up quick, when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream

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had gone over our soul; the deep waters of the proud had gone over our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us; the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us; the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us, but unto thy Name be given the glory.

The Lord hath done great things for us, the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

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Glory be to the Father, &c.
As it was in the beginning, &c. Amen.

After this Hymn may be sung the Te Deum.

Then this Collect.

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: to whom, with thee, in the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

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2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AT THE BURIAL OF THEIR DEAD AT SEA,

The Office in the Common Prayer Book may be used; only instead of these words, [We therefore commit *his* body to the ground, earth to earth, *&c.*] *say:*

WE therefore commit *his* body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who, at his coming, shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

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A TABLE OF THE PSALMS FOR EVERY DAY OF THE MONTH.

PSALMS.

Days.	Morn.		Even.		Days.	Morn.		Even.	
1	1 to 5		6 to 8		17	86 to 88		89	
2	9	11	12	14	18	90	92	93	94
3	15	17	18		19	95	97	98	101
4	19	21	22	23	20	102	103	104	
5	24	26	27	29	21	105		106	
6	30	31	32	34	22	107		108	109
7	35	36	37		23	110	113	114	115
8	38	40	41	43				CXIX.	
9	44	46	47	49				Part	
10	50	52	53	55	24	116	118	1	4
11	56	58	59	61	25	5	9	10	13
12	62	64	65	67	26	14	18	19	22
13	68	·	69	70	27	120	125	126	131
14	71	72	73	74	28	132	135	136	138
15	75	77	78		29	139	141	142	143
16	79	81	82	85	30	144	146	147	150

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OBSERVATIONS.*

THE whole Church in every place ought to be distinguished into the Catechumens, the Penitent, and the Faithful.

The proper persons to administer in all the solemn parts of Public Worship are the Bishops; and, in their absence, and by their permission, the Presbyters: and both, as ministered to by the Deacons.

The Posture in Prayer is kneeling, on all days but the Lord's-Days, and between Easter and Pentecost; on which it is standing, as a memorial of Christ's Resurrection.

The Hours for Secret Prayer are the Third, Sixth, and Ninth; in memory of Christ's Condemnation, Crucifixion, and Death at those hours; and the Lord's Prayer is ever to be then used.

Solemn Days are Festivals, greater and lesser; and Fasts, greater and lesser.

The Greater Festivals are Easter-Day, and the Eighth Day after it; the Ascension, and Pentecost; with all Lord's Days.

The Lesser Festivals are the Sabbath-Days, or Saturdays; with the Fifty Days from Easter to Pentecost; besides the Feast of the Nativity, and the Days of the Apostles, &c. of later institution.†

* These, in the edition of 1750, are placed *before*, instead of *after*, the Liturgy.—P. H.

† *Of later institution;* these words are omitted in the edition of 1750.—P. H.

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The great Fast is but one, that of Passion-Week; especially Friday, and Saturday till day-break: to be celebrated by abstaining from Flesh and Wine, and by extraordinary Devotion and Almsgiving.

The lesser Fasts, called also Days of Abstinence, or Stations, are all Wednesdays and Fridays; excepting those between Easter and Pentecost; with Lent, or the five middle Days before Passion-Week: to be celebrated by Fasting till the Ninth Hour, or till Evening, and by proper Devotions.

Public Prayers are to be used Morning and Evening every Day: at Noon, on Wednesdays and Fridays, the Penitential Office or Litany is to be added; as on the Lord's-Days is the solemn Communion Service to be used, about the same time.

The Church is to meet together on Mondays, for the exercise of Christian Discipline, according to the laws of the Gospel.

Easter-Day is now the next Lord's-Day after the 14th day of the Jewish or Lunar first Month; which Month begins with the New-moon just before or just after the vernal Equinox: that so the 14th Day, or Full-moon, may ever fall into Passion Week.

The Lessons may be taken from the usual Tables and Calendars, with such alterations as peculiar circumstances shall require: only the first Book of the Maccabees may be read instead of the Book of Judith;* and the Prayer of Manasses, instead of the History of Bel and the Dragon.

When any Lessons or Portions of the four Gospels are read,

* The direction for substituting the first Book of Maccabees for the Book of Judith is omitted in the edition of 1750.—P. H.

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it is to be done by a Priest or Deacon; and the Congregation is to stand up.

Other suitable Collects or Prayers may be added at the discretion of the Bishop or Presbyter that officiates, provided they be sacred Forms, or exactly agreeable thereto; or else used here in other Offices: at least, in their composition unexceptionable.

The Men and Women are to sit separate in the Public Assemblies.

THE END.

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